

The DELIVERANCES and MURMURINGS, of the Israelites, and these NATIONS, Compar'd,

A

SERMON

Preach'd before the

RIGHT HONOURABLE
House of PEERS,

AT

WESTMINSTER-ABBAY,
On Thursday JUNE 7, 1716.

Being the DAY of

Publick-Thanksgiving,

FOR

The Blessing of God upon His MAJESTY'S
Counsels and Arms, in Suppressing the late
Unnatural REBELLION.

By the Right Reverend Father in GOD,
EDMUND, Lord Bishop of LINCOLN.

L O N D O N :

Printed for JOHN CHURCHILL, at the *Black*
Swan in Pater-Noster Row. 1716.

Price Four Pence.

Die Veneris 8^o Junij, 1716.

O*Rdered by the Lords Spiritual
and Temporal in Parliament
assembled, That the Thanks of this
House be, and are hereby given to
the Lord Bishop of Lincoln, for the
Excellent Sermon by him Preach'd
before this House Yesterday, at the
Abbey Church Westminster; and
he is hereby desired to cause the same
to be Printed and Published.*

W^m COWPER, Cler'. Parliamentor'.

PSALM CVI. 43, 44.

*Many times did he deliver them ;
but they provoked him with their
Counsel, and were brought low
for their Iniquity.*

*Nevertheless, he regarded their Af-
fliction, when he heard their Cry.*



HIS and the foregoing Psalm were composed by King David, and by him delivered to the Levites, to be solemnly recited to the People in their daily Ministration. They contain a short but distinct Account of the Dispensations of God to their Nation, from the time they received the Promise of the Land of Canaan, to their final Establishment in that Land. The first, is a relation of the many Signal Providences of God, in his guiding and conducting

B

ducting their Fathers, from the Days of *Abraham* to their Deliverance out of *Egypt*; and the second (which reaches from the Time of that Deliverance, to their possession of the promised Land) is a mixture of Mercies and Deliverances on God's Part, and of Murmurings and Rebellions on the part of the People. Which being but too just a Description of the Goodness of God to these Nations, and of our provoking and undutiful Returns, are chosen on that Account for the Subject of my present Discourse; and the Text will naturally lead us to take a View,

First, Of the Deliverances and Murmurings of the *Israelites*.

Secondly, Of the Resemblances between those, and the Deliverances and Murmurings of *these Nations*. To which I will add,

Thirdly, A brief Application, with regard to our present State of Things.

First, then, Of the Deliverances, and Murmurings, of the *Israelites*. What the Bondage was from which they were deliver'd,

ver'd, is set forth in the first Chapter of the Book of *Exodus*; the *Egyptians made the Children of Israel serve with Rigour*, ver. 13.—*they made their Lives bitter with hard Bondage*, ver. 14. — and the Command of *Pharaoh* to the Midwives (ver. 16.) to destroy all the Male Children as soon as they were born, made it evident, that nothing less was intended, than their utter Extirpation.

Under these Oppressions, and Apprehensions of Ruin, the People cry earnestly to God for Succour and Protection; and God graciously hears their Cry, and sends *Moses* his Servant to be their Deliverer; * *I have heard their Cry, I know their Sorrows; Now therefore, behold the Cry of the Children of Israel is come unto me; † and I have also seen the Oppression wherewith the Egyptians oppress them: Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my People the Children of Israel out of Egypt.* Accordingly *Moses*, having receiv'd this Commission, delivers them from their Bondage, and brings them out of *Egypt* by a Series of wonder-

* *Exod.* iii. v. 7. † v. 9, 10.

ful Miracles ; and these, *David* succinctly enumerates, from the 27th to the 38th Verse of the first of those Psalms ; that they might be kept in everlasting Remembrance. And how deep a Sense the People *then* had of the Divine Goodness, in the Course of that wonderful Deliverance ; and how great an Esteem and Reverence of *Moses*, their great Deliverer under God ; is also particularly observ'd in the 14th Chapter of the same Book : Where, after *their* Passage through the Waters on dry Land, and the drowning of the *Egyptians* in the Sea, it is added, * *And Israel saw that great Work, which the Lord did upon the Egyptians ; and the People feared the Lord, and believed the Lord and his Servant Moses.*

But no sooner did they think themselves out of the reach of Danger, but their late Slavery, and their Fears and Apprehensions of Ruin, were quite forgotten ; no sooner did they lose the Sight of the *Egyptians*, but they lost the Sense of the Hand of God ; no sooner was their Deliverance wrought, or rather begun,

* Ver. 31.

but they set themselves, in Complaints and Murmurings, against their great Deliverer.

Their first Complaint was, That *Moses* had changed their Condition for the worse, in point of *Plenty*. They were of course to travel through a great Wilderness, and could not hope, in reason, to find Accommodations exactly to their Minds, in all Places where they pitched their Tents : But yet, forgetting the Miseries from which he had just delivered them, and the pleasant and fruitful Land to which he was conducting them, they lay hold of every little Inconvenience, to revile and accuse him, and even to upbraid him with bringing them out of *Egypt*. In one place the Waters were not *sweet* enough ; and then presently,
 * *The People murmured against Moses, saying, What shall we drink ?* and again, † *The People murmured against Moses, and said, Wherefore is this that thou hast brought us out of Egypt, to kill us and our Children, and our Cattel, with thirst ?* In another place, their Bread happen'd to fail ; and then,

* Exod. xv. 23.

† Exod. vii. 3.

as we find, * *The whole whole Congregation murmured against Moses and Aaron, and said unto them, Would to God we had died by the hand of the Lord in the Land of Egypt; when we sat by the Flesh-pots, and when we did eat Bread to the full: for ye have brought us forth into this Wilderness, to kill this whole Assembly with hunger.* Upon this, God gives them *Manna* from Heaven; but within a while, they grow weary of that too, and will not be content till they have Change of Provision; and, in the mean time they fly upon *Moses* with as much Fury and Resentment as ever, † *We remember the Fish, which we did eat in Egypt freely; Wherefore have ye brought us up out of Egypt, to die in the Wilderness? For there is no bread, neither is there any water; and our Soul loatheth this light bread.*

Their next head of Complaint was, That *Moses* had exposed them to great Perils, and engaged them in a dangerous War. Even before they were quite deliver'd, they reproach'd him to his face for the Dangers he had brought upon them, by attempting their Deliverance: For,

* Exod. xvi. 2, 3. † Num. xi. 5. xxi. 5.

when they saw the *Egyptians* marching after them, they said unto *Moses*, * *Because there were no Graves in Egypt, hast thou taken us away to die in the Wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?* And, in like manner, when the Spies who were sent to view the Land of *Canaan*, brought back a Report, that the People were strong, and lived in walled Cities; and the *Israelites* found, that they were to engage in a long War, before their Deliverance could be finished; then (as we read) † *They murmured against Moses and against Aaron; and said unto them, Would God that we had died in the land of Egypt, or would God we had died in the Wilderness: Wherefore hath the Lord brought us into this Land, to fall by the Sword; that our Wives and our Children should be a prey?*

The Third Sort of Grievance, was *Partiality in the Administration*; that they who were equal in Figure and Abilities, were not made equal in Favour and Station, and that the Publick Administration ought to be spread into more Hands.

* *Exod. xiv. 11.* † *Num. xiv. 2, 3.*

This was the Quarrel of the Devils against Aaron, (and (as it seems) for the Princes against Moses, and, being a joint Discontent in Religion and Policy, and engaged in by Persons of Power and Resentment, it did not end, as the rest had done, in murmuring and reviling, but broke out into an open Rebellion, under the Management of Corah, the Son of Levi, and of Dathan and Abiram two of the Princes; who having formed a Conspiracy, * Took men, and rose up before Moses, with certain of the Children of Israel, two hundred and fifty Princes of the Assembly, famous in the Congregation, men of renown; and gathered themselves together against Moses and against Aaron.

These were the Grievances, with which Moses stood charged. And as to the People, there appears, in the whole course of their Behaviour, a forgetfulness of their late Slavery, a weariness of their Deliverance, and a longing to return into Egypt; which, we see, they plainly intimate on many Occasions, and at one time, had carried the Design so far, as to

* Num. xvi. 2.

propose to chuse a Leader, who should conduct them back, * *And they said one to another, Let us make a Captain, and let us return into Egypt.* Not that we can suppose (as perverse and stupid as they were) that they could so soon have lost *all* sense of the Oppressions and Miseries which they had so lately felt; but probably they flattered themselves, that one King of *Egypt* having paid so dear for oppressing them, this would be fresh in Memory; and that the succeeding Kings, taking Example by his Misfortunes, would indulge them the free Enjoyment of their Liberties and Religion, and not venture upon the same oppressive Methods, for fear of the same Fate.

We see then, wherein it was, that the great Provocations of the Children of *Israel* lay, or, as the Text expresses it, how it was that *they provok'd God with their Counsel.* He heard their Cry, and delivered them in the Day of their Distress; and they were no sooner deliver'd, but they fell to murmuring against their Deliverer, and even against the Deliverance

* Num. xiv. 4.

it self. He rescu'd them, with a mighty Hand and an out-stretch'd Arm, from terrible Oppressions, and from the Fears of imminent Destruction; but they quickly forgot both their own Miseries, and the Hand of God. The plain Purpose of God, was to work for them a thorough Deliverance; but they grew out of Patience before the Work was half done, and set themselves to defeat the Counsels of God; all the while he was labouring for their Salvation, they, in effect, were labouring their own Destruction. It was God's design to put them in a full and free Enjoyment of two of the most valuable Blessings upon Earth, their Religion and Liberty; but so far were they from concurring with God in this gracious Design, and showing the Value they had for these great Blessings, that they would not submit to the least hardship or difficulty, to obtain and secure them; on the contrary, they were desirous to return to Slavery and Superstition, and ready, on all occasions, to Sacrifice both Religion and Liberty to their own Humours and Resentments. And finally (to show themselves

irre-

irreconcilable to the methods of God, for making and continuing them a glorious Nation,) when they had vexed and tired the Soul of their Deliverer, even to to Death, and God, in great Mercy, had rais'd up *Joshua* to be their Leader, and, under his Conduct, had made them to triumph over the Heathen Nations, and had established them in the Promised Land, to be a Terror to those Nations, and to preserve his true Religion pure and unmix'd; then did they enter into Friendship with that Idolatrous People, and, mixing with them, were infected with their Superstitions, and grew by degrees into a liking of them and their Idolatries.

This was the Case of the perverse and rebellious *Israelites*; and, God knows, it is too much the Case of these Nations. Such have our Dangers been, such the Deliverances we have received, and such the Provocations we have offer'd. As it is in the Text, * *Many times hath God delivered us, but we have provoked him with our Counsel, and have been brought low for our Ini-*

* *Plal. cvi. 42, 43.*

quity. Nevertheless (hitherto) God hath re-
garded our Affliction, and heard our Cry.

II. For (to proceed to the 2^d Head,
namely, the Resemblance between the
Deliverances and Murmuring of the Is-
raelites, and our own;) Do not many of
us remember the Day, when we were upon
the point to be made Slaves to a foreign
Yoke, and every Heart trembled for the
Ark of God, for the True Protestant Re-
ligion profess'd and establish'd among us?
When we saw our Laws and Liberties o-
penly violated, and Superstition and Ido-
latry flowing in upon us, and nothing
more evidently intended, than the De-
struction of all our Civil and Religious
Rights?

In this great Extremity, what Course
did we take? We cry'd earnestly to God
for Mercy and Succour; and God graci-
ously heard our Cry, and sent us a most
seasonable and wonderful Deliverance.
But as soon as ever our Fears and Appre-
hensions were over, We, like the Is-
raelites, fell to murmuring and complaining; and
magnify the Peace and Plenty of former
Reigns,

Reigns, and to charge our Deliverer with involving us in a National Poverty, and a hazardous War. When, in truth, the seeming *Tranquillity* which we had enjoy'd before, was nothing else but a supine Neglect of the Publick Safety, and a fatal Connivence at the growing Power of a neighbouring Monarch : As a vigorous War to reduce that Power, was absolutely necessary to complete our Deliverance, and to remove those Dangers, in which our former Security had involved us. The setting Bounds to that Exorbitant Power, was what our Deliverer had made the great Work of his Life; being raised up by a Special Providence of God to be a Scourge to Popery and Tyranny. And tho' he was forc'd, by the Perverseness of Men, to leave that great Work imperfect; yet, that his Zeal for Religion and Liberty continu'd in its full Vigour to the last, we need no other Testimony, than the Noble Legacy which he bequeath'd to us with his dying Breath, and which by the Blessing of God we now enjoy, *The Succession to the Crown in the Protestant Line*. By this last act of his Life, he did, as it were, shew

quity. Nevertheless (hitherto) God hath re-
garded our Affliction, and heard our Cry.

II. For (to proceed to the 2^d. Head,
namely, the Resemblance between the
Deliverances and Murmurings of the Is-
raelites, and our own;) Do not many of
us remember the Day, when we were upon
the point to be made Slaves to a foreign
Yoke, and every Heart trembled for the
Ark of God, for the True Protestant Re-
ligion profess'd and establish'd among us?
When we saw our Laws and Liberties o-
penly violated, and Superstition and Ido-
latry flowing in upon us, and nothing
more evidently intended, than the De-
struction of all our Civil and Religious
Rights?

In this great Extremity, what Course
did we take? We cry'd earnestly to God
for Mercy and Succour; and God graci-
ously heard our Cry, and sent us a most
seasonable and wonderful Deliverance.
But as soon as ever our Fears and Appre-
hensions were over, We, like the Is-
raelites, fell to murmuring and complaining; to
magnify the Peace and Plenty of former
Reigns,

Rights, and to charge our Deliverer with
 involving us in a *National Poverty*, and a ha-
 zardous War. When, in truth, the seeming
Tranquillity which we had enjoy'd be-
 fore, was nothing else but a supine Neg-
 lect of the Publick Safety, and a fatal
 Connivence at the growing Power of a
 neighbouring Monarch : As a vigorous
 War to reduce that Power, was absolute-
 ly necessary to complete our Deliverance,
 and to remove those Dangers, in which
 our former Security had involved us.
 The setting Bounds to that Exorbitant
 Power, was what our Deliverer had made
 the great Work of his Life; being raised
 up by a Special Providence of God to be
 a Scourge to Popery and Tyranny. And tho'
 he was forc'd, by the Perverseness of
 Men, to leave that great Work imperfect;
 yet, that his Zeal for Religion and Liber-
 ty continu'd in its full Vigour to the last,
 we need no other Testimony, than the
 Noble Legacy which he bequeath'd to us
 with his dying Breath, and which by the
 Blessing of God we now enjoy. *The Sug-
 gestion to the Crown in the Protestant Line.* By
 this last act of his Life, he did, as it were,
 shew

shew us the Promised Land; that happy State, into which when we were once pass'd, it should be in every Man's Power, if he pleas'd, to sit quietly and securely *under his Vine and under his Fig-tree.*

And when that precious Life was spent and worn out, by Fatigues Abroad, and much more by Vexations at Home, it pleas'd God to raise up a Great Commander, who, like another *Joshua*, led forth our Armies and vanquish'd our Enemies, made us a Terror to the Nations round about us, and carried these Kingdoms to a pitch of Glory, beyond the Example of former Times. But when the great Work which our first Deliverer had begun, was in effect completed, and no Enemy remained who could withstand or hurt us; then (as it is in the Text) *did we again provoke God with our Counsel, and were brought low by our Iniquity*; by the same Iniquity, that brought the Israelites so low; the Iniquity of making a League with the Idolatrous Nations, and by that, paving an easie Way for the Return of Popery and Slavery.

How

How melancholy our Prospect was, and what gloomy Thoughts and Apprehensions had seiz'd the Minds of all true Lovers of their Country, is still fresh in every one's Memory. But when the Cloud which we saw hanging over our Heads, seem'd ready to break, and we had nothing in view, that could cover us from the Storm and save our Religion and Liberties from being swallow'd up ; then again, as the Psalmist says in the Text, *God regarded our Affliction*, and raised us from the Depths of Despair, to the most comfortable Hopes and Assurances of Safety, under the immediate Protection of that Bulwark, which our wise Deliverer had provided, for the perpetual Security of our Religion and Liberties, 'Our now GRACIOUS SOVERAIGN, and His ROYAL ISSUE.

After such Signal Deliverances, and so many Testimonies of the Divine Care and Goodness watching over us, we might well hope, that those restless Spirits would not go on longer to fight against God, or, as the Text words it, *to provoke God with their Counsel*. When we
 saw

saw a PRINCE, renown'd for Wisdom and Goodness, in full Possession of the Throne, with the seeming Unanimity of almost all Orders and Degrees ; we began to think, that Men were at last content to be happy : And especially, when we saw the Throne surrounded with a numerous Issue, under the Guidance of a ROYAL PAIR, no less zealous for the Safety, Honour, and Happiness of these Kingdoms, than their Royal Father ; we then thought our selves out of the Reach, not only of Danger, but even of Disturbance ; we believ'd, that none would be so *hardy* and *desperate*, as to attempt the unhinging an Establishment so firmly fixed, the cutting off such an *Entail* of Happiness, as they saw settled upon us by the Hand of Providence.

But we quickly found, how vain it is to hope, that *Popery* will ever cease to labour the Extirpation of Heresy and the Destruction of Hereticks ; or that the sweetest Disposition, the mildest Government, and the strictest adherence to the Constitution in Church and State, can quiet or engage Minds, which are sway'd
by

by Interest and Ambition, Envy and Revenge. The Flames of Discontent and Sedition, which we hoped were well nigh extinguish'd, we found had been only smother'd; and, being fann'd into a new Rage by the late Disappointment, were breaking out a-pace with greater Fury. Endeavours had been long using, to bring the Minds of the People to more favourable Thoughts of the Doctrines and Designs of Popery; and those Pills had been swallow'd so greedily, and had poison'd so deep, that the Impressions of a Popish Reign were well nigh defaced, and the Accounts of it, however terrible in themselves, began to be little more than Speculation and Amusement. Nay, so far are many, who yet call themselves Protestants, from retaining their ancient Aversion to Popery, that they are brought at last to think it a Deliverance. But yet those very Minds, which stand so clear of all Fears and Apprehensions of Mischief from a Popish Reign, are the Minds most easily susceptible of Fears and Jealousies concerning Designs in a Protestant Reign. ~~And~~ ^{And} ~~where~~ ^{where} Appetites, being thus prepar'd

D

red,

red, have been fed from day to day with Lies and Slanders and the vilest Misrepresentations of Men and Things, and humoured with imaginary Schemes of Misery and Ruin, which are preparing for Church and State.

By these and the like wicked Arts of Ambitious and Designing Men, have a People, naturally upright and sincere, and fam'd heretofore for an inviolable Regard to their Liberties and Religion, been betray'd into a shameful Indifference for both, or rather into a Love of *Popery* and *Slavery*; and, to make sure of these, they have suffer'd themselves to be insensibly carried on from Jealousy to Murmuring, and from Murmuring to Sedition, and from Sedition to open Rebellion. A Rebellion, without Grievance and without Provocation; against a PRINCE, not only Rightful and Lawful, but wise and good, tender and indulgent; concerted by Persons, whose Crimes had render'd themselves and their Fortunes desperate, or who were conscious, that their Behaviour in a late Reign, could by no means entitle them to Trust and Confidence in the present Administration.

stration : A Rebellion, engaged in vigorously by *Papists* at Home, supported liberally by *Papists* from Abroad, and carried on by a strange and melancholy Combination of *Protestants* and *Papists*, to establish *Popery* and preserve the Church : A Rebellion, in short, begun upon very wicked Motives, and carried on by Methods no less wicked ; the Success of which, must have bereav'd *Englishmen* and *Protestants* of whatever is most dear and valuable to them ; and therefore, for the Miscarriage of it, are all true *Englishmen* and *Protestants*, with very great Reason, joining this Day, in the sincerest and humblest Praises to Almighty God.

By his Blessing upon the Counsels of a wise and steady Prince, seconded by the Vigilance of a faithful Ministry and the Valour of a Loyal Army, this wicked and unnatural Rebellion is now at an end. But when the unhappy Seeds of it (*Discontent, Murmuring and Seditious*) will waste and die ; when it is that we shall cease to withstand our own Happiness, and (as it is in the Text) *to provoke God by our own Counsel*, or rather by setting up

our Counsel *against* his, He only knows. To all appearance, we seem to be *improving* every Day, not only in new Badges and Ensigns of Sedition, but even in new Arts and Methods of Slander. 'When there is nothing in View in the present face of Things, that will warrant the Slanders which we would fix upon the Administration; the Mischief that may but *possibly* be attempted, is propagated with as great Assurance, and as much Success, as if it were actually executed.' Nay, when the Work of Slander is to be serv'd, the same Thing shall be true and false at the same time; 'If the Administration is to be arraigned as unacceptable to the People, every Corner of the Nation is in the utmost Discontent; but if at the same time, new Expedients are propos'd to secure our Establishment against these Discontents, then there is no *need* of them, every Corner is perfectly calm and quiet.' Further yet; there are Cases, wherein we have made it *impossible* for the Prince, which way soever he act, to act right; we have taken care, that Slander shall not fail to find its Account equally

equally on either side ; ‘ If, for Instance, Mercy is to be shown to Rebels, it is *Fear* ; If Justice is executed, it is *Cruelty*’ : The same perverseness, exactly, that our Saviour complains of in the Jews, * *John came neither eating nor drinking, and they say, He hath a Devil ; The Son of Man came eating and drinking, and of Him they say, Behold a Man gluttonous and a wine-biber, a friend of Publicans and Sinners.*

III. Things being grown to this perverse and untoward State, it may not be improper to shut up this discourse concerning Murmuring and Sedition, with an earnest Application to those among us who are unhappily engaged in that way ; to try if they will be brought to a sober and serious sense of the *Unreasonableness* and *Irreligion* of the part they act. Which may answer what I proposed under the 3^d general Head, by way of Application to our present State of Things.

But before we proceed in this Expostulation on the head of *Unreasonableness*, we must in the first place do right to the P A-

* Matt. xi. 18, 19.

P^IS^TS ; who, it must be confess'd, act a very wise and reasonable part. They desire, above all things, to see *Popery* established, and themselves in Power ; and to attain their Desire, they use the most reasonable Means ; they labour to see a Prince of their own Religion upon the Throne. They are bound, both by their Religion and Interest, to endeavour the Extirpation of *Protestants* ; and it is not to be charged as ill Conduct on their part, if Protestants will be persuaded, or rather offer themselves, to assist in the Execution. But when *Papists* (to keep their *Protestant* Friends in Countenance) declare their Zeal for the *Pretender* to be a Zeal for *Hereditary Right* abstracted from Religion ; if their Meaning be, that in case *Popery* were the established Religion of these Kingdoms, and a Person was aspiring to the Throne in the very Circumstances of the *Pretender* in all respects, except his being a firm and hearty Protestant ; they, as *Subjects*, would show the same Zeal for the Advancement of a *Protestant*, that they see now shown by *Protestants* for the Advancement of a *Papist* ;

pist ; if (I say) this be their Meaning, certainly the Heart and Conscience ought to be very well examined, before such Things are admitted into *Dying Declarations*, for the Sake of any Cause upon Earth.

In like manner, it must be confess'd, that the Protestant NON-JURORS act at least a fair and consistent Part. They have given no Pledges of Fidelity to the Government ; on the contrary, many have suffer'd in their Fortunes by denying them ; and they declare openly, that to give such Pledges, would be to act against their Judgment and Conscience. And since the Question, Whether their Judgment be right or wrong, is a point of a Legal and Political Nature ; the only Suggestion that can properly be offered from this Place, is, That they make themselves sure, upon an impartial Examination of their own Minds, that they *cannot* upon any fair Foundation reconcile themselves to the present Establishment ; because if they *can* do it, they are certainly *bound* to do it by the strictest Ties of Duty to their Country

very Land and Religion. From thenceforth, the Obligation of Conscience bears strongly the other way; and if after that they still be found in the number of the Murmurers and Seditious, let them remember, that they stand accountable to God (the great Searcher of Hearts) for endeavouring wilfully to involve Church and State in all those Miseries, which (whatever imaginary Schemes they may frame) both Reason and Experience teach them to be inseparable from a Popish Reign.

But however Papists and Non-jurors may thankfully embrace all Assurances towards the End, to which their own Principles direct; I doubt not, if we could see into their Breasts, but we should see there the greatest Abhorrence and Astonishment, with regard to those, who, professing the Protestant Religion, and being bound by the strictest Ties of Oaths and Abjurations to support and maintain the present Government, are yet as active and zealous as themselves, to weaken and overthrow our Protestant Establishment, and to come under the Govern-

Government of a Popish Prince. It may sometimes happen to be a question among *Subjects*, Who is their Lawful Prince? or, What are the strict and precise Measures of their legal Obedience? But certainly, among *Christians*, it is an *unquestionable Doctrine*, That Oaths, if unlawful, ought to be refused; or if lawfully taken, ought to be kept: That a contempt of Oaths, as they are Solemn Appeals to God, strikes at the very Foundation of all Religion, and has an immediate Tendency to make Mankind *Scepticks* and *Infidels*: That (all Oaths apart) Obedience to Government for *Conscience-Sake*, is a Duty expressly enjoin'd in Scripture; and *Murmuring*, *Reviling*, and *Speaking evil of Dignities*, expressly condemn'd, as manifest *Breaches* of that Duty. In a Word, no Christian can pretend to be ignorant, That *Unity*, *Peace*, and *Love*, are the great *Doctrines* of the Gospel; nor that *Variance* and *Sedition*, *Strife* and *Envy*, are the *Works* of the Devil.

Rom. xiii. 5. 2 Per. ii. 10. Jude viii. Acts, xxiii. 5.
 Rom. xiv. 19. Gal. xv. 22. Ephes. iv. 3. Hebr. xii. 14.
 Gal. v. 20, 21.

E

These

These Things, I say, are plainly declared, and, earnestly inculcated, in Holy Scripture; and they show us, what I fear is not generally considered enough, that to be a good Subject is one necessary Part in the Character of a good Christian; and that we are as certainly accountable to God for our Behaviour as Subjects, as we are for our Behaviour in any other Relation or Capacity whatsoever.

That therefore those, who have evidently no Religion, who live in Riot and Excess, and in a general Contempt of God and his Laws, should also fall into the Sins of Murmuring and Reviling, is not to be wonder'd: But how Persons, who seem in other respects to have a serious Sense of Religion, can join daily and hourly in Slander and Sedition, and think themselves disengaged from all the Duties of a Christian Subject, this indeed is Matter of great Wonder; and it is no less Matter of Lamentation, that they should suffer so great a Flaw in their own

own Religion, and bring such an intolerable Reproach upon our common Christianity.

But from this dark and melancholy View, from that part of the Nation who are secretly *repining at our Success* let us turn our Thoughts to an Object more pleasing and comfortable, to those Faithful and Loyal Subjects who are now *rejoycing at their Disappointment*, and thanking God heartily for the Deliverance of these Kingdoms. To them, it must be the greatest Joy and Comfort, that their Oaths and Actions have been all uniform; that all their Prayers, and Wishes, have been *intirely* employ'd on the Side of LIBERTY and RELIGION; that, for the Preservation of these, they, on their parts, have fallen in, readily and chearfully, with the Measures which Providence had graciously laid; and that God, on his Part, has heard their Prayers, and prosper'd their Endeavours, and given them such visible Pledges of a lasting Enjoyment of those invaluable Blessings,

In so good a Cause, and with so good Conscience, let not our Hearts fail or be dismay'd, though we should be exercised yet longer with the Attempts and Provocations of that restless Spirit. After so many Deliverances, and, in them, so many comfortable Testimonies of the Divine Protection; we should be utterly unworthy of the Mercies we have already received, if we did not chearfully rely upon the Care and Providence of God for the time to come, if we should not go on stedfastly and resolutely in *His Cause*, and be at least as zealous for *Religion and Liberty*, as our Enemies can be for *Idolatry and Slavery*.

Wherefore (as *Moses* exhorted the Children of *Israel*, in order to their Establishment in the Promised Land,) + Be strong, and of a good Courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee.

Deut. xxxi. 6.

E I N I S.

SERMONS preach'd by the Right
Reverend Father in God, *Edmund*,
Lord Bishop of *Lincoln*, and printed
for *J. Churchill*, at the *Black-Swan* in
Pater-Noster-Row.

THE Duty of the CLERGY, to sup-
port the Character and Authority of
their BISHOPS; a Sermon preach'd in
Lambeth Chapel, *Jan. 14. 1702.* at the
Consecration of the Right Reverend Fa-
ther in God, *William* Lord Bishop of
Carlisle.

Against speaking Evil of PRINCES,
and those in Authority under them; A
Sermon preach'd at the Affizes held at
Croydon, for the County of *Surrey*, *Mar.*
7. 1703.

Of the Growth and Mischiefs of POPERY;
A Sermon preach'd at the Affizes held
at *Kingston*, for the County of *Surrey*,
Sept. 5. 1706.

Reli-

SERMONS printed for John Churchill.

*Religion the best Security to CHURCH
and STATE, and the Mischiefs of pro-
stituting the Name of the CHURCH to
STATE-ends ; A Sermon preach'd at
the Affizes held at Kingston, for the
County of Surrey, Mar. 10. 17¹⁴₁₅*

*De Excommunicatione : Concio ad Sy-
nodum, habita in Ecclesiâ Cathedrali
D. Pauli, London', 21 die Martij, 17¹⁴₁₅.*



H
to
at
e

7-
li
4
5

